





November 30, 1838.

They ought also to be very use of the political privilege which this country allow them; as, by being armed with rights which they have not used to exercise, they are liable to give circumstances, and mistake reasons for such, and to confound forwardness with the Irish.

There is still greater force in this regard.

Men are less susceptible of religious influence in their own country. The great events, which they are often reduced by their circumstances, have a tendency to magnify the importance of those of eternity, and to decide in regard to spiritual things. A deep sense of religion is almost confined to the German churches and the Protestant church in America.

present state of the Catholic church—it is in the States of the South. The spirit of the South is less favorable to the North. In the German protestant church, the spirit of bigotry is so ripe that it may have been compelled to leave.

Still, it is certain that this church is in power. France, Spain, and Portugal are preparing to throw off the yoke.

There are three classes of Papists, who are distinguished, according to the degree of Catholicism, by the appellations of *Half-Popes*, and *No-Popes*. The former, which has prevailed in Germany, has a powerful influence upon the Catholic instances of intolerance are less frequent.

But a few days ago, I was informed of Cincinnati, that the German Catholics were very generally accessible to influence; and I have been confirmed in the course pursued towards them, in attacking their religion and exposing the vices of their system, is far more effective than to gain their affections. A different course has been pursued with the German Catholics. They have been won over with Christian kindness, and spoken those affections are alienated from God, the Mediator and the Holy Spirit and their nation, and many of them, it is hoped, have found forgiveness of their sins. N.

**COLONIZATION.**—It is held at the Odeon, on Monday evening of Colonization, which was addressed by Mr. GURLEY. The meeting was

After prayer, by Rev. Mr. Rogers, in a desire to implore wi-

tho, that the words that he should

the words of truth and soberness, and opinions formed after years of ob-

noxious acquaintance with the char-

acter of the colored population of the

He was a son of New England; and

and many years, yet he knew

embraced one sentiment which was

who had inhabited fully the spirit

three years since he had the pleasure

of this metropolis; and a

strange indeed, if he did not acknowled-

ge a change; but it would be

considering the means which he

He was not discovered by the

that the time was not distant when the

enterprise would cover New England,

great teacher; and time would pro-

he had prophesied the truth.

led to state some of the consider-

induced him to devote to this enter-

and probably the greater portion of his

of this Southern States, in order

to make the people less disposed to

the subject, which such a

He was not discovered by the

that he was not discovered by the

that he was not discovered by the

and probably indeed, if he did not

the enterprise of the colored man.

They are now sprung up under the spreading

the old oak. You may say it is of the

the oak; yet the fact will remain

and grow under its shadow. They

so desirable in the united judgment

of the colored population,

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## Poetry.

For the Boston Recorder.

## MOURNING.—Tune, Golden Hill.

Oh, mourn not for the dead,  
Who sleeps in yonder tomb,  
The weaz'd spirit hence has fled  
To meet his changeless doom.  
But mourn for him who lives  
In sin's destructive power,  
And hope and life eternal gives  
For pleasure of an hour.  
Oh, mourn for him who spurns  
The Saviour's proffered love,—  
Who from the gate of mercy turns,  
And all the joys above.  
Alas, what woes in store,  
Await his guilty soul,  
When mirth's lengthened day is o'er,  
And vengeance's thunders roll.  
Mourn, for the sinner, mourn,  
And raise the earnest prayer,  
That he to Jesus' cross may turn,  
And find acceptance there.

## Miscellany.

For the Boston Recorder.

## UNITY OF THE CHURCH.

Mr. Editor.—Having been much interested in the following remarks of Jay, on the subject of the oneness of Christians, or the unity of the church, I have transcribed them for the Recorder.

"I will feed my flock, and I will cause them to lie down, saith the Lord God." Ezekiel, 34: 15.

This is spoken of the subjects of divine grace. Collectively, they are a flock. And one flock only, according to our Saviour's words, "one fold, and one shepherd." What ever differences there are among them, they are only the differences of sheep and of lambs.

What difficulty is there in believing this? Essential sameness is not destroyed by circumstantial distinction. Unity is not incompatible with variety. Many branches make but one tree; many members make but one body.

Bodies would join in harmony from the church of God; for there can be no harmony where all the sounds are the same. God promised;

that he would give his people one heart and one way.

And our Lord prayed that his followers might be one. Have this prayer and this promise been fulfilled? We dare not suppose the contrary; but if they have, we may see what kind of oneness was intended. Not a oneness of opinion; not a sameness in forms of worship and modes of discipline; for those never have been found—but a oneness, a sameness consistent with the variations that have obtained among them. A unity of spirit, a community of principles. A fellowship of privileges; all being redeemed by the same blood; renewed by the same grace; and joint heirs of the same glory. "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."

LITERACY.—We are informed that notwithstanding the apprehensions of many good people, respecting some alterations in the language of the common version of the Scriptures, by Dr. Webster, yet that the reading of his copy generally removes those apprehensions, and that his edition is becoming more and more popular. It is in daily use in the families of many pious persons, clergy and laity; it is also read daily in some of the best schools. Indeed there are many persons who object to the introduction of the common version into schools, on account of the words and phrases which cannot be uttered in company, or before an audience, without giving offence. By special request, an edition of the New Testament will be published for the use of schools and families, as well as stereotype plates can be prepared.—Communicated.

## From the Christian Index.

## THE TRACT AND THE JUG.

While travelling through an adjoining county a few days since, I was informed of a circumstance which, proof positive, of the real value of tracts. A brother who had met with an accident while passing through the town of —— called at a blacksmith's shop for aid. The smith was absent, but his wife allowed the stranger to use the forge and tools, as it was impossible for him to proceed without repairing the loss.

While at work in the shop, he accidentally stumbled on a jug which contained ardentspirits. The careless appearance of the working apparatus—the leaky and crazy house—the rickety fence—the garden overrun with weeds—the lean-half-starved cow—in fact all he saw or heard plainly said—"a drunkard lives here." He fortunately had a tract on drunkenness, which he thrust between the handle and the jug, praying that God would use it for good. The miserable husband—the unkind father—the brutal infidel returned—he had pressed the cup of liquid fire to his lips, his soul was bathed in alcohol—the fountain of human kindness had been burned within him—all the tender sympathies of the heart were chilled—and how could he expect to find his home the calm, and peaceful cottage where he once centered all his hopes. Sudden and morose, he seeks his companion, the jug.—But what is that in the brother! He readies dashes it upon the ground—tramples upon it—conscience gave a sting—he took it up—read—weep—re-read—the tears rolled down his blotted face—"Oh my wife, my ruined babes! I am an ungrateful husband, an unworthy father!" This cursed jug!" He confessed his sin, and put away his cursed jug, the source of all his ills.

A family saved the awful duty of carrying a drunkard to his grave—a man made sober—broken, bleeding heart—healed—a mother's bitter, scalding tears made to cease their flowing.—What a change! The brutal father becomes an affectionate protector; the cruel husband becomes the kind and attentive companion; the leaky roof keeps off the pelting storm; the half-starved, ragged child fed and clad; now they meet their father with out-stretched arms; they cling round his knees, kiss his hallowed cheek; plainly said—"a drunkard lives here."

On another occasion, Mr. Whitefield cried out, "I am going to turn merchant-to-day; I have valuable commodities to offer; but I say not as your merchants do, if you come up to my price I'll sell to you, but if you have a farthing to bring you cannot be a purchaser here." It is said that a man, conscious of his condition as a sinner, received encouragement from the remark, and departed rejoicing-in-hope."

"I am going," said Mr. Whitfield, from a stage in Philadelphia, "as he was about addressing the people, "I am going to set a woman a preaching to you-to-day." While the audience were all waiting to see a woman come forward, he cried out, "she is a Samaritan; and she says, 'come and see a man that told me all things that ever I did; is not this the Christ?'"

WAIT FOR THE APPLAUSE.

At a country festival, where "The Messiah" was performed, the gentleman to whom the aria "O thou that tellest" had been assigned, anticipating a favourable appreciation of his talents wrote at the end of the song (the chorus following immediately) the words "wait for the applause." This he endorsed not only in the leader's copy, but in every one in the orchestra. At the conclusion of the song the leader paused, and there was a dead stop. "Why do you not go on?" said the singer, in an agony of disappointment. "I am waiting for the applause," was the calm reply of the sarcastic conductor. This story reminds us of an anecdote which Robert Hall, of Bristol, was accustomed to relate. "I remember," says his biographer, at the distance of many years, with what vivid feeling of the ludicrous he related an anecdote of a preacher of some account in his day and connexion. He would be preaching sometimes weep, or seem to weep, when the people wondered why, as not perceiving in what he was saying any cause for such emotion in the exact places where it occurred. After his death one of his hearers happening to inspect some of his manuscript sermons, exclaimed, I have found the explanation; we used to wonder at the good doctor's weeping with so little reason sometimes, as it seemed. In his sermons there is written here and there in the margin 'cry here'; now I verily believe the doctor sometimes mistook

the place, and that was the cause of what appeared so unaccountable."—*Musical World.*

THE INFLUENCE OF ONE BIBLE.—On the banks of the Channel is a place called Sionville, in Normandy, which was formerly Protestant; but a revolution took place, and persecution drove Protestantism from thence, and it became Roman Catholic; and the Protestant church, which still remained, was in ruins. But one copy of the Bible remained there; and, after two centuries, this copy which was kept in the principal family of the place, led them to a better knowledge of Christ Jesus, and a desire to possess the word of God. Some porters came to that place, and sold the word of God to the people; and the effect was that the whole population, with the Chief Magistrate at their head, went to the Romish Priest, and desired him to withdraw, saying that they could no more receive his doctrine. They then applied to the Protestant Pastor in the next town desiring him to come and preach the Gospel of Christ to them, which he did; and within the last year, he preached the Gospel to 2000 people there; and the Evangelical Society of Paris has now sent one of its Agents (who I am happy to say, was educated in the Evangelical School of Geneva, of which I have the honor of being President,) to minister to this new congregation; and these people have been brought to God, and to enjoy the blessings of the Gospel, by that one Bible, which had been preserved in that place for two centuries.

## GENERAL EDUCATION.

The only adequate counterpoise against the evil effect of suddenly acquiring wealth in one country, to be found in the education of the mass of the community. Enterprise will amass riches, and wealth brings with it a desire for power, to obtain which the possessor will pursue the shortest possible way, to wit—by addressing himself to the cupidity of the people. If, then, the people be left in ignorance, the inevitable consequence will be, that their avaricious propensities will get the mastery, there being no proper counter-check, in the absence of knowledge. By cultivating knowledge, we place in possession of the poor man a safeguard, which, by creating a claim to respect and consideration, different from that of gain, deprives the latter of a great portion of its seductiveness.

In this country, especially, where the people are the source of power, ought knowledge to be imparted to the poor, as without it their passions will constantly mislead them. If we desire to see our country great, we must first see that the population so instructed as to understand their rights, and, understanding them, know how to protect them.—*Balt. Amer.*

## THINGS THAT I HAVE SEEN.

I have seen a farmer build a house so large and fine, that the sheriff turned him out of doors. I have seen a young man sell a good farm, turn merchant, break, and die in an insane hospital.

I have seen a farmer travel about so much, that there was nothing at home worth looking after.

I have seen a rich man's son begin where his father left off—wealth; and end where his wife began—penury.

I have seen a worthy farmer's son idle away years of the prime of his life in dissipation, and end his career in a poor house.

I have seen the disobedience of a son "bring down the grey hairs of his father to the grave." I have seen a fine girl marry a young man of dissolute habits, and repeat it as long as she lived.

I have seen the extravagance and folly of children, bring their parents to poverty and want, and themselves into disgrace.

I have seen a prudent, industrious wife retrieve the fortunes of a family, when her husband pulled at the other end of the rope.

I have seen a young man, who despised the council of the wise and advice of the good, end his career in poverty and wretchedness.

I have seen a farmer too self-conceited to amend his ways, and too proud to retrace his footsteps.

I have seen poor boys grow rich by industry and good management, and rich boys become poor by idleness and dissipation.

I have seen a man spend more in folly than would support his family in comfort and independence.

I have seen a young man soil his reputation by a departure from principle, when all the waters of the Delaware wouldn't wash it out.

I have seen a man engage in a law suit about a trifling affair, that cost him more in the end than would have routed all his holdings.

I have seen money spent in litigation that ought to have been applied to manuring a farm.

I have seen a man work by his wits instead of his hands, till his farm was grown up with bushes and briars.

I have seen a person neglect to repair or renew his fences, till he had lost enough to buy three cows, and had to do it at last.—*Farmer's Cabinet.*

## WHITEFIELD.

In the last visit but one which Mr. Whitefield paid to America, he spent a day or two at Princeton, under the roof of the Rev. Dr. Finley, then president of the college at that place. At dinner the doctor said, "Mr. Whitefield, I hope it will be very long before you are called home, but when that event shall arrive, I should be glad to hear the noble testimony you will bear for God." "You will be disappointed, doctor," said Mr. Whitefield, "I shall die before I am pleased God to enable him to bear so many testimonies for him during my life, that he will require none for me when I die. No, no, it is your dumb Christians that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that compels them to speak out for him on their death-bed."

The sudden death of Mr. Whitefield, which took place in Newburyport, in apparent good health, verified his prediction.

On another occasion, Mr. Whitefield cried out, "I am going to turn merchant-to-day; I have valuable commodities to offer; but I say not as your merchants do, if you come up to my price I'll sell to you, but if you have a farthing to bring you cannot be a purchaser here." It is said that a man, conscious of his condition as a sinner, received encouragement from the remark, and departed rejoicing-in-hope."

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## BOSTON RECORDER.

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